.support, sanction or light and influence or as a
.-.status into which we can ascend or recede and from
it observe the inferior movements. Or we can
plunge into trance, get within ourselves and be
•conscious there while all outward things are
excluded; or we can go beyond even this inner
awareness and lose ourselves in some deeper other
'consciousness or some high superconscience. There is
•also a pervading equal consciousness into which we
can enter and see all ourselves with one enveloping
.glance or omnipresent awareness one and indivisible.
All this which looks strange and abnormal or may
:seem fantastic to the surface reason acquainted only
with our normal status of limited ignorance and its
movements divided from our inner higher and
total reality, becomes easily intelligible and admis-
sible in the light of the larger reason and logic of
the Infinite or by the admission of the greater
illimitable powers of the Self, the Spirit in us which
is of one essence with the Infinite.
Brahman the Reality is the self-existent Absolute and Maya is the Consciousness and Force
•of this self-existence; but with regard to the universe
Brahman appears as the Self of all existence, Atman,
the cosmic Self, but also as the Supreme

Self
transcendent of its own cosmicity and at the same
time individual-universal in each being; Maya can
then be seen as the self-power, Atma-Shakti, of the
Atman. It is true that when we first become aware
'of this Aspect, it is usually in a silence of the whole
being or at the least in a silence within which draws